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Some Problems of African Christians

CHRISTIAN concern for those whose difficulties are, in some respects, worse than our own, is not only a response to the demand of love, but also can bring—responsibly or perversely—a turn of mind and spirit to face life in our part of the world. Several months in the churches and missions of Central and West Africa have printed in experience and memory the pictures which follow.

Primitive denizens of the jungle have seen airplanes before they have seen a plow. Some have gone to work with uranium ores while their cousins continued to live by poisoned arrows and the occasional planting of a banana. Coming almost from zero in a short generation, the cities and industrial areas of the Congo have engulfed one-tenth of the entire population. Long stretches of Mozambique and of Angola have sent more than one-half of their men to employment in other countries. Thousands of Africans have learned to read strange French, Portuguese, or English books without learning to read in their own language, which has no books. Liberia boasts of more than a hundred years of freedom under a republican constitution, and 33,000 souls in school.

Africans are elected to the Parliament of France, living in Paris apartments, though one senator was eaten while on a visit to his constituents. Africans on the teaching staffs of the university colleges in Nigeria and the Gold Coast, like their British colleagues, receive air passage to spend each summer north of the Mediterranean. Yet, in one area, Africans of both sexes are compelled to work on the roads as much as twenty-six weeks in the year. In two territories, men are taken by the thousands for much longer periods of "contract labor," with remuneration so derisory as merely to confirm the coercion. After release, they may be picked up again in six months' time. Thus, many youths and mature men have no true homes or community life —leaving hundreds of churches almost completely to the women. (Most territories, however, have advanced beyond forced labor.)

Whose world is baffling? Many Africans would join in the plea spoken simply and naturally by a group of Christian ministers: "We don't understand ourselves or Africa. We want the kind of training that will help us to understand ourselves and Africa." The Belgian, French, Portuguese, and Liberian school manuals fall well short of that need. A hostile outsider might say that on some subjects they are designed to prevent Africans from understanding themselves and Africa, though that statement standing alone would be unjust to real merits unequally distributed in the current educational systems.

In certain areas the Africans have come readily into the churches, some of them into unmistakably authentic Christian experience. Where the break with the malevolent spirits is decisive, and the commitment to Christ is both sturdy and informed, the results in life range from good to magnificent. But the change has often been much less satisfactory than that. An African minister observed that the Gospel came to his people "like a blinding light," which they accepted as an overpowering fact, but without understanding.

Among many who have taken the name of Christian, the old society with its interwoven beliefs, fears, and practices, integral with family, village, and tribe, continues to exert comprehensive sway. Where there is a real break, the second generation, which never exerted its own will to renounce the pagan way and to turn toward the Christian, may revert in considerable measure to the ancient course. So much of life is determined by custom and by group decision on the basis of custom, that there is too little of the character-forming process of choices by the individual mind and heart, with moral responsibility for the consequences.

Christian ministers and teachers are too few, and often have insufficient understanding. Despite the tremendous labors of translation and publication, most of the six to eight hundred African languages have only fragments of the Bible, if that much.

Many of the languages are spoken by a few tens of thousands, who can never develop a literature or a book-buying public. Ministers or catechists of scanty primary schooling—an achievement under the circumstances—are trained to use a Bible in a language not their own, and orally to transform bits of it into the local language. That's the only practical way in thousands of village churches, though others are more fortunate. Is it to be wondered that a missionary doubted whether the Christians of his area had ever heard the Gospel?

African fascination with the Old Testament is directed partly to accounts of creation and to picturesque narrative, partly to ritual and sacrifices, much to legal morality, and sometimes to polygyny. For the ideal of the Christian family urged by the missionary is a major stumbling-block. Some church bodies have thousands of members currently suspended from communion for polygyny and forms of adultery often associated with polygyny. Constructive effort lags behind these efforts at discipline. Some churches are less rigorous; and, especially in some parts of West Africa, the pagan practices seem safely established within them—to the delight of certain anthropologists whose fetish is the *status quo ante* and who despise missions. Yet one must testify that never has a Christian home shone brighter than in some of these settings, and that one of the greatest needs of Africa is to give its women a fair chance. This is said even in contradiction of the Liberian senator and church elder who blessed the Lord for every one of his seventy-six children. And there are many like unto him, who sometimes compare themselves to the Hebrew patriarchs with whom God was ready to speak directly, free of barriers raised by impossible European ideas about monogamy.

African Christians and missionaries wrestle, among people equipped with sparse dabs of education and under political conditions far from ideal, with these universal problems of humanity set in extraordinary intensity, mingling a pre-agricultural age with Comets and fissionable materials and everything in between. They require more understanding and spiritual support than they usually receive.

M. S. B.

Editorial Notes

The President's State of the Union address at the opening of congress fulfills his campaign promises to establish a middle of the road policy in domestic affairs and to preserve our leadership in the free world and our loyalty to the principle of international cooperation; more specifically to the United Nations.

His promise that every resource of the government will be used to avoid a depression and to maintain full employment is a break with the laissez-faire traditions of Republican conservatism. His farm policy may not satisfy the farmers who must bear the first brunt of a decontrolled economy; but it is certainly a cogent step for the prevention of a built-in inflation into our economy. His moderate support of public health measures, including care for "chronic" invalids and reinsurance support for voluntary health insurance schemes is a wise acknowledgment of the responsibilities of government in the realm of health and the only possible way of avoiding a more ambitious and probably more dangerous program of socialized medicine, involving the political control of medical services. His tax program, which probably faces the strongest congressional opposition, is a moderate effort to solve the problem of taxes in a day when defense costs are still necessarily high. His defense program has the one defect that it may place too great a reliance on atomic weapons, but only an expert can be sure that this is true.

Whether the program, or any major portion of it will gain the support of congress is another matter. There can be no question that the president represents the mood and will of the country more accurately than congress. That may, but need not, assure the success of his program.

The President made only one concession to the McCarthy elements in Congress; but that was a great concession, embodying a dangerous proposal for the loss of citizenship to those found guilty, not of treason but of *advocating* the overthrow of the government. In other words anyone proved guilty of violating the provisions of the Smith Act would face this dire penalty. The most pro-American newspapers in Britain have already expressed their bafflement and dismay about this proposal and we may expect it to fan the flames of anti-Americanism in both Europe and Asia. It will lend a certain plausibility to the absurd opinion held in many parts of the world that our country is virtually on the brink of fascism. It was rather disturbing that this proposal was greeted by the most tumultuous applause while other items in the President's address were received with only tepid enthusiasm.

R.N.

Author in This Issue

Will Herberg is a leading lay theologian who is equally influential in Jewish and Christian circles. He is author of JUDAISM AND MODERN MAN: AN INTERPRETATION OF JEWISH RELIGION.

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Faith and Character Structure

(Some Notes on Religion in Contemporary American Society)

WILL HERBERG

I

ONE of the most remarkable facts of our time is the great increase in religious affiliation in this country. A greater proportion of the American people belong to churches today than ever before, while the annual gain in church membership since 1940 has been the most rapid in all our history. Quite as significant as the figures, for which too much accuracy cannot be claimed, is the shift of impact on the various sections of the population. Today, it is the younger people, particularly the "young marrieds" in the suburbs, who are leading in the movement of affiliation with church and synagogue. Church and synagogue are no longer, as many felt they were a generation ago, the refuge of the superannuated and simpleminded; on the contrary, today they make their appeal to the young professional or junior executive and his wife, who fill up their membership rolls and provide much of the backing for the building expansion programs in which they are currently involved. The picture is certainly very different from what it was some decades back when social prognosticators were confidently relegating the church and synagogue to the limbo of forgotten institutions.

Yet there is another side to the picture. Paradoxically, the growth in religious affiliation has been accompanied by an accelerating secularization of American life and thought, including the life and thought of the church. Increasingly, the American people join churches and laud religion, but increasingly too, as critical observers have noted, they adopt the secularist way of looking at things in which religion is divorced from life and cultivated largely as a kind of emotional enrichment, cultural grace, or social necessity. This observation may serve as a warning against premature attempts to convert statistics of church membership into conclusions as to the actual faith of the American people. What I want to do in these paragraphs, however, is to approach the problem of the new turn to religion from another and different angle, and so direct attention to some hitherto neglected aspects of the American religious situation. For this purpose I will employ the terminology and concepts developed by David Riesman in his important work, *The Lonely Crowd*. Riesman, it will be recalled, distinguishes three types of character structure—tradition-directed, inner-directed, and other-directed—which he finds predominating at different times in different societies and yet also entering in different degrees into the characterological picture of a society such as ours. (Mr. Riesman attempts to relate these character types, or their prevalence, to the demographical features of the "population curve"; but here we need not follow him, at least not for the purposes of the present discussion.) Tradition-direction, so characteristic of primitive and stable peasant societies, implies the transmission from generation to generation, and the internalization of each succeeding generation, of a fairly fixed pattern of folkways as a code of behavior. Inner-direction is something very different; in inner-direction, what is internalized by each succeeding generation is not a traditional pattern of folkways but a set of "principles" or "goals" together with an inner drive ("conscience") that keeps the individual true to them; the inner-directed man (to use Riesman's figure borrowed from Gardner Murphy) operates with a kind of built-in *gyroscope*, which keeps him steadily on his course, driving ahead for the fulfilment of his purposes, be they good or evil. In our Western society, tradition-direction has almost disappeared; inner-direction is dominant; but a new character type is emerging, the type designated as other-directed. Instead of possessing a built-in gyroscope which keeps him true to his course, the other-directed man operates with a built-in *radar* apparatus, which is ceaselessly at work receiving signals from the person's "peer group" and adjusting him to the situation indicated by those signals. The greatest horror of the other-directed man, that which renders him so acutely uncomfortable, is to feel "unadjusted" and "unsociable" ("anti-social"); whereas the inner-directed man is always ready to stand up against his environment—indeed, he seems to get a kind of grim satisfaction out of doing so. The "morality" of the inner-directed type becomes "morale" for the other-directed; "character" becomes "personality"; moral indignation, often self-righteous, gives way to a kind of all-embracing tolerance. I realize what scant justice I have done to the richness and complexity of Riesman's analysis, but I think I have said enough to suggest the significance of his leading concepts.

Now it is surely obvious that nineteenth and early twentieth century Europe and America saw the heyday of inner-direction. All the great achievements of the time, to which we of today owe so much, were the work of inner-directed men. Industrial-

ists and businessmen, artists and writers, scientists, inventors, and explorers, they were all men with the drive and power, though often also with the ruthlessness, of inner-direction. And it is equally obvious that in the past generation or two there has been emerging in this country a very different character type, often exemplified in the sons and grandsons of the "men of action" of the earlier day. This type is perhaps most clearly embodied in the suburban junior executive or professional and his wife. It is a type that is other-directed: the junior executive and his wife are understanding and tolerant, friendly, bland, sophisticated—and mortally afraid of falling out of line with their environment ("peer-group"). Their operative law of life is conformity and adjustment; the built-in radar that characterizes other-direction sees to it that such adjustment to a fluctuating environment is generally achieved quite unconsciously and is therefore invested with the emotional power of unconscious motivation. This picture may be an oversimplification; in part, no doubt it is, but it indicates the drift and direction of characterological development in a society such as ours.

II

What implications do these considerations have for an understanding of the religious situation in the United States today? For one thing, they would seem to cast some light on the forces making for the turn to church and synagogue so characteristic of our time. We need not ignore or disparage such highly significant factors as the sudden sense of total insecurity and the ignominious collapse of the secular substitute-faiths of an earlier generation to see in the new trek to the churches a reflection of the growing other-directedness of our middle-class culture. The people in the suburbs want to feel psychologically secure, adjusted, at home in their environment; the very character structure that makes this a necessity for them also operates effectively to meet the need. Being "religious" and joining a church or synagogue is, under contemporary American conditions, a fundamental way of "adjusting" and "belonging"; through the built-in radar apparatus of other-direction, it becomes almost automatic as an obvious social requirement, like entertaining or culture. The vogue of Van Gogh and Renoir reproductions in the suburban home and the rising church affiliation of the suburban community may not be totally unconnected, despite first appearances: both can be interpreted, in part at least, as consequences of the craving for adjustment and conformity involved in other-direction. The right kind of art reproductions testify to one's being adjusted to the culture of one's "peer-group"; belonging to the church or synagogue is experienced as the most satisfactory form of social belonging. The trend to church affiliation may thus, in part, be a reflection of the growing need for conformity and sociability that the drift of other-direction brings with it.

There are still other implications, more far reaching. The inner-directed man of the nineteenth or early twentieth century was often an avowed atheist or agnostic, in arms against the religion of his time; we need but recall Marx, Darwin, Nietzsche, Huxley, Freud. But his very character structure gave him a strong and profound feeling for the *pathos* of the prophetic faith of the Bible. The society and culture the Bible deals with are mostly tradition-directed; the prophet, however, is unmistakably inner-directed. He is, preeminently, the conscience-driven man who will not "adjust" or bow the knee to Baal. Such a type the inner-directed man of the past century could understand and admire and identify himself with. It is no accident that Marx made his own the Dantean motto, "Go your own way and let the people talk," or that Freud, as Ernest Jones points out in his recent biography, was so fascinated by Oliver Cromwell and the English Puritans that he named one of his children for the great Protector. Marx and Freud and the rest were atheists and agnostics, but they knew what it was to be "dedicated spirits singled out" standing "over against" the world in uncompromising witness to the truth as they saw it. They therefore could understand an Elijah or an Amos or an Isaiah with his: "Thus saith the Lord . . ."

But what can the other-directed man or woman make of the prophets and the prophetic faith of the Bible? The very notion of being "singled out," of standing "over against" the world, is deeply repugnant to one for whom wellbeing means conformity and adjustment. Religion is valued as conferring a sense of sociability and belonging, a sense of being really and truly *of* the world and society; how can the other-directed man then help but feel acutely uncomfortable with a kind of religion—for that is what biblical faith is—which is a declaration of permanent resistance to the heteronomous claims of society, community, culture, and cult? The other-directed man protects himself against this profoundly disturbing aspect of biblical faith by refusing to understand it; indeed, insofar as he is other-directed, he really *cannot* understand it. The religion he avows is still formally the Jewish or Christian faith rooted in the prophetic tradition; it is, however, so transformed as it passes through the prism of the other-directed mind that it emerges as something quite different, in many ways, its opposite. The other-directed man, no matter how religious, simply cannot understand an Elijah or an

Amos or an Isaiah, nor can he conceivably feel any warmth of admiration for these "zealots of the Lord." Zeal, non-conformity, uncompromising witness, are so "unsociable," so terribly "unadjusted"! The very purpose of the other-directed man's built-in radar apparatus is to protect him against such perils; it protects him so well that it makes the prophetic faith of the Bible almost unintelligible to him. The Christianity or Judaism that he understands is something very different; it is an other-directed gospel of adjustment, sociability, and tolerance, designed to give one a sense of belonging, of being at home in society and the universe.

Thus we reach the paradoxical conclusion that the inner-directed atheists and agnostics of the nineteenth century in a sense stood closer to authentic biblical faith than so many of the religious people of our time, whose religion comes to them as an aspect of other-directed conformity. At least Marx and Freud knew what it was, and deep down in their heart they had a kind of feeling for it. So many of the good, religious people of today seem to be characterologically incapable of understanding what it is the Bible talks about; this incapacity to understand, indeed, acts as a kind of protective device, for insofar as the other-directed man could understand what it is the Bible talks about, he would be embarrassed and repelled by it.

All this confronts the concerned Christian and Jew of today with a serious apologetic problem. How can biblical faith be made intelligible to the other-directed type of mind which possesses such a craving for conformity and adjustment? So far, other-directedness has affected only certain sections of American society, but the trend seems clear. The word of faith could be proclaimed and made to thrive in a hostile world, but how can it be communicated in a culture that is all for it but simply will not, cannot, understand it? Or perhaps after all it is never really possible for man as man, in view of his human dimension of freedom, to reduce himself to an other-directedness that is complete and irretrievable. Perhaps too the hidden power of the divine word, which can shatter the inner-directed man in his pride and self-sufficiency, possesses resources, hitherto unsuspected, enabling it to elude the protective devices of other-direction and to penetrate to the heart of man, whatever his character structure, in his perennial human need for faith and redemption.

CHURCH NEWS AND NOTES

Report on a Visit to the Church in Yugoslavia*

HARMANNUS OBENDIEK

Following an invitation from the Bishop of the Reformed Church of Yugoslavia, I visited Reformed congregations in Yugoslavia from September 1 to 16, 1953, as representative of the German Reformed Church. The State authorities laid no obstacle in my way and granted my entry visa free of charge. The itinerary which the Reformed Bishop had submitted to the Department of Religion of the Yugoslav government, was carried out without any friction. I was even granted special permission to visit the congregations in the boundary zone as well, which is normally closed to foreigners. In the company of the two representatives of the Swiss Reformed Church Interchurch Aid Agency, who were my companions for part of the trip, I was able to discuss with members of the Department of Religion of the government various problems concerning the situation of the Reformed Church in Yugoslavia, in particular the import of Bibles and the printing of hymn books. If both were possible, it would be a fine thing.

Upon my arrival, I attended a two-and-a-half day pastors' conference. The hospitality, beginning here and continuing in each congregation, embarrassed us. Of the 29 pastors, who are in the 72 Reformed parishes, 21 appeared, some with their wives. The lectures received much attention. In the worship service I also reported about the mission and the ways of the Confessing Church in Germany. The common meals which were served in the manse and for which the women in the presbytery had prepared everything, reminded us of the love-feasts in the early times of the Christian Church. The pastors' conference, the first one for a number of years, gave us an opportunity to share our ecclesiastical and theological development with those who in this respect were living in isolation.

For these congregations the worship service is still their living center. Therefore it was possible for worship services to take place on a weekday even during harvest season. Before the service starts, the congregation commences singing psalms and other songs. In their hymn book they have all 150 psalms with the ancient melodies from Geneva, Strasbourg and Lyon as well as 340 other songs and the Heidelberg catechism. In some communities they still have a worship service every morning. And also at this daily worship service, the pastor interprets the Bible. They are not satisfied with just so-called morning devotions.

There is great concern for future pastors. Reformed theological students can learn languages at the Academy of the Orthodox Church, but there is no possibility at all to study theology as such. The way to Debrecen and

*This report is taken from the *Reformierte Kirchenzeitung*. Dr. Obendiek is at the Kirchliche Hochschule in Wuppertal, Germany.

Klausenburg is closed.[1] Apart from this difficulty, there is the question whether young men are willing to serve the Church at all.

But, as we know, in every need there is a blessing for the Church. In the five small congregations on the Austrian border, where there are no pastors, the children are given Bible, singing and catechism lessons by the elders and other community members. At certain times, a pastor visits these communities for a week to hold worship services, to deepen the teaching of the children, and to determine the plan of future teaching. In another community, the cantor,[2] a former lathe-worker, now for health reasons the recipient of a pension, devotes himself to the little community of 120 souls. He even says that the community has a missionary responsibility toward the Montenegrins who have settled there. After having had a worship service in the evening in a church with no lights, we sat together for a long time. This cantor surely knew why he in his situation had been called by the Lord to this place.

Special attention is often given here to ecumenical relations with other churches. In a small community, the Methodists and the Reformed both attend the service in the Methodist Chapel. The Methodist preacher and the Reformed pastor, both living in different towns, come over and alternately conduct the service. In another community, the Reformed pastor and the priest of the Orthodox community alternately give the sermon. This is only possible because this priest sees in the interpretation of the gospel a substantial part of the worship service and even in his own community he conducts no worship service without a sermon.

The diaconate centers its activities in the Deaconess Home at Urbas. There, four deaconesses look after needy old people, sick people and orphans. The whole establishment with several one-story houses—originally founded by a Swiss pastor and now faithfully supported by the Swiss Interchurch Aid Agency and supervised personally by Bishop Agoston—provides a peaceful atmosphere and affords shelter and care to many who have suffered.

The congregations with their pastors and presbyteries really live in poverty and need. They have no Sunday periodical and no Christian books. But this should also remind us here in the West that the Church does not exist on human support and contributions. Things can happen to the Church as they did to that old man who in former times could present to the town for the church site a monument of Luther made of bronze for about 150,000 Marks and who now carried in his pocket a little piece of bronze as a souvenir of the destroyed monument. Outwardly the Church can become very poor. But it exists neither on gold nor on monuments of bronze. In Yugoslavia there are communities which have survived the Turk period and which today live in poverty under the praise of God because they turn to the living Word of the living God as the true source of life. This is the land of Illyricum which is mentioned in Romans 15:19. There, probably for 1900 years, there has been a Church of Jesus Christ which has survived all storms and all needs.

Before my departure, I stood in the Palace of Emperor Diokletian. After he had persecuted the Christians, he retired to this vast palace, in the rooms of which today more than 3000 people are housed. He lived in it for eight years but he did not enjoy life there either. Finally he took his life. But we turn to the message of the New Testament and give attention to the proclamation of John when he says that the wealthy ones of this world are of God and His Christ. Jesus Christ is living and reigning and conquering. A Church which believes in Him, also lives, though in poverty and need, under the praise of God.

[1]These two seminaries in Hungary and Rumania were the traditional training places for pastors in the days of the Austro-Hungarian Empire and later even during the second world war all this area was under the domination of Nazi Germany. Now, however, since Yugoslavia has separated itself from Soviet domination, it is no longer possible for students to be trained in these places. No adequate lines of contact have been developed with Western Europe for the training of pastors as yet.

[2]In many European churches it is the custom to have a layman appointed to lead the congregation in singing. It will be seen that this affords an opportunity for the exercise of other sorts of leadership in the absence of the pastor.

Christian Social Order Group Discusses 'Martin Luther' Ban

Montreal (RNS)—The Montreal Council on Christian Social Order referred to its executive committee the controversy over banning of the film "Martin Luther" from public showing in the province of Quebec. The committee was instructed to report on the issue within ten days.

The Council, a study group on which all major Christian Churches, including the Roman Catholic, are represented, discussed the film ban only briefly at its 13th annual meeting here. An expected lively debate on the subject did not materialize.

The ban was ordered recently by the Quebec Board of Film Censors on the grounds that the motion picture biography of the 16th century Protestant reformer would "arouse undue antagonistic sentiments." If not publicly advertised, however, the film may still be shown in churches and schools.

Meanwhile, Alexis Gagnon, chairman of the censorship board, said the film may be resubmitted to the board either in its original form or edited, and that any request for a reconsideration of the ban would be honored by the board.

Greek Evangelicals Not to Attend World Council Assembly

Athens (RNS)—The Greek Evangelical Church has decided not to send any delegates to the Second Assembly of the World Council of Churches at Evanston, Ill., next August, it was announced here by Dr. George A. Hadjiantoniou, Moderator.

The action was taken, he said, because the Greek Evangelical Church "finds itself in a state of persecu-

tion instigated by one of the member Churches of the World Council." This was an apparent reference to the Orthodox Church in Greece which also is a member of the World Council.

"Under the circumstances," Dr. Hadjiantoniou said, "we do not feel our Church can participate in an ecumenical gathering at which—in our belief—only lip service will be paid to ecumenical ideals by the very people who either instigated or tolerated the persecution of our small Church.

"We cherish the ecumenical principle too deeply to participate in such a betrayal of it. While we shall follow the work of the conference with prayer, we must register our protest by refusing to take part in it."

Dr. Hadjiantoniou said that Dr. W. A. Visser 't Hooft, general secretary of the World Council, at Geneva, Switzerland, had been notified of the decision, which was made by the Evangelical Church's Executive Committee.

Berlin Pastors Critical Of Niemoeller's 'Political' Speech

Berlin (RNS)—All Evangelical pastors in the West Berlin church district of Schoeneberg have disassociated themselves from Pastor Martin Niemoeller's announced decision to speak at a political meeting there sponsored by groups opposed to rearmanent of West Germany.

"Since Pastor Niemoeller's previous political speeches have caused anger," the pastors said in an adopted resolution, "we wish to stress again that his political utterances must be regarded merely as the opinion of an individual citizen and not that of the Church."

Dr. Niemoeller, foreign secretary of the Evangelical Church in Germany, had announced that he would address a meeting (in a Schoeneberg restaurant) called by the All-German People's Party (Gesamtdeutsche Volkspartei) and other "neutralist" groups. He said his subject would be "The Four-Power Conference and Germany's Fate."

Foreign ministers of the U. S., Great Britain, France and the Soviet Union were scheduled to meet here Jan. 23 in an attempt to solve some of their differences over Germany and other world problems.

ULCA's Dr. Reed Honored As Leader in Church Art

Knoxville, Tenn. (NLC)—The Church Architectural Guild of America bestowed its first Elbert M. Conover Award for outstanding contributions toward the advancement of better church design upon Dr. Luther D. Reed, president emeritus of the Lutheran Theological Seminary of Philadelphia (ULCA) in Mt. Airy, Pa.

The award was established last year in memory of the late Dr. Elbert M. Conover, former director of the Bureau of Church Building of the National Council of Churches.

It was conferred on the 80-year-old Dr. Reed at the closing dinner of a three-day conference here under joint sponsorship of the Church Architectural Guild and the NCC Bureau of Church Building, Jan. 5-7.

Earlier in the conference, the Church Architectural Guild had given two first prizes for outstanding church design to two Lutheran churches, both built in modern style.

Christ the King Lutheran Church of Van Nuys, California, a member of the Augustana Lutheran Church, received first prize for churches seating less than 300; the Mount Zion Lutheran Church of Minneapolis, Minn., which belongs to the Lutheran Church-Missouri Synod, received first prize for churches seating more than 300.

Dr. Reed, who was honored here for outstanding contributions toward the advancement of better church design, is "the Lutheran authority on liturgy and church art," according to Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America.

One of the originators, early in this century, of the Lutheran Liturgical Society, with headquarters in Pittsburgh, Dr. Reed has taught church architecture as well as courses on Christian Symbolism and Church Art at the Mt. Airy seminary.

He has served as a member of the Bureau of Church Building of the former Federal Council of Churches as well as of the National Council of Churches.

Dr. Reed's book "Lutheran Liturgy," which was published a few years ago by the Muhlenberg Press, is, according to Dr. Reinartz, the most authoritative work "on the whole sphere of Lutheran liturgy, church art and design" written in English.

Dr. Reed is chairman of the Joint Commission on the Hymnal and Liturgy, composed of representatives of eight church bodies engaged in preparing a Service Book and Hymnal of the Lutheran Church which is expected to appear early next year.

Correspondence

Gentlemen:

Mr. Robert McAfee Brown's analysis of the "White affair" seems to miss the non-partisan character which he claims for it.

Instead, it turns out to be one more diatribe against McCarthy and on the side, against Velde also. McCarthy has a fatal fascination for liberals. It would seem that a discussion of the White case would emphasize Attorney General Brownell's revelations of the unbelievable softness and later concealment which Mr. Truman used toward White and towards advice on the hazards of retaining Communist sympathizers in high Government policy-making spots. Such an analysis should bring out J. Edgar Hoover's public response to Mr. Truman's innuendo. A non-partisan evaluation would not treat Mr. Truman's shabby attempt in his broadcast and his later news interviews to evade his responsibilities in the matter, with such charity. Perhaps it is impossible for any liberal Democrat, as I assume Mr. Brown to be, to marshal the facts in the White affair and give both Democratic and Republican viewpoints an even break.

As an independent with a somewhat conservative viewpoint, I have held the irresponsible statements of Harry Truman in his wild, swinging attacks on non-

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New Dealers in much the same light as Mr. Brown apparently regards the efforts of Joe McCarthy. Both men are effective in stirring up strong emotions. Their supporters think they are Messiahs; their opponents, something decidedly less.

For some years I have read *Christianity and Crisis* with much interest. From time to time I have wondered if any contributors or members of your Editorial Board would be willing to write on national political issues and express the conservative position. Certainly there must be other readers besides myself who would welcome with interest the occasional presentation of a moderate Christian viewpoint.

Sincerely yours,
HERBERT J. POWELL

A Reply to Mr. Powell's Reply

1. My "diatribe against McCarthy" which disturbs Mr. Powell because of its partisan tinge, occurred precisely at the point in the article where I stopped trying to speak in non-partisan terms, and said that "it is neither desirable nor possible to speak with anything approaching calm detachment" about the McCarthy broadcast of November 24. That part of the article *was* partisan and I warned that it would be.

2. As for my comments about Mr. Velde, which were certainly not flattering, the fact that many Republicans, and many "high up" Republicans at that, were as outspoken in their condemnation of him as I was, suggests that such comments as I made are not solely representative of the viewpoint of the "liberal Democrats" among whom I am placed by Mr. Powell.

3. I am also charged with treating Mr. Truman too charitably. For the record, and for the comfort of Republican readers, let me recapitulate some of the things I said about Mr. Truman. I said that he weakened his case by his off-the-cuff comments before his broadcast. I said that his broadcast "presented a plausible case *to those who were already predisposed to believe him,*" (italics added), meaning that he convinced his fellow-Democrats and no more. I said also, in trying to assess Mr. Truman's position, that while it "can be defended as a wise attempt to make possible the continued investigation of a man against whom more evidence was needed . . . *it can also be attacked as an unwise attempt to shield former mistakes on a high policy level. That there were instances in which communist sympathizers had positions of some authority seems clear*" (italics added). This, I still believe, is a fair presentation of the legitimate alternative interpretations which can be put upon Mr. Truman's action, and is about as non-partisan as I know how to be. I doubt that the Democratic Party National Headquarters would want to claim as their own such statements as these: (a) Mr. Truman said a lot of foolish things he had to retract, (b) his speech was unconvincing to many people, (c) his attempt to keep White in office was a mistake, and (d) there was communist infiltration in high places during the Democratic administration. But all those points are made in my paragraph on Mr. Truman.

4. Mr. Powell can properly take me to task for omitting comments on other aspects of the White affair, such as J. Edgar Hoover's statements before the Jenner Committee. For me the implications of the McCarthy speech were of more far-reaching significance. I certainly hope I was wrong.

5. While I disavow Mr. Powell's charge that I look upon Mr. Truman as a "Messiah," I will venture the comment that such positive measures to combat communism as aid to Greece, NATO, the Marshall Plan, Point Four, and prompt military intervention in Korea, are a better way to defeat communism than to sow negativism, party strife, fear, intimidation, and assault on civil liberties. I would hope that Mr. Powell and I might shake hands on that one, even though Mr. Truman's name might be bracketed with the first kind of approach and McCarthy's with the second.

ROBERT MCAFEE BROWN

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